

ĀRANYĀRCIKA

ĀRANYA KĀṆḌA (PARVA) Adhyāya VI

Khaṇḍa I

Daśati 1

586. O resplendent Lord, possessor of charming chin, wonderous, most invigorating, all powerful and wielder of bolt of justice, nourish us with the same vital power as you do to sustain the terrestrial and celestial worlds.¹
(Cf. Ṛv VI.46.5)
587. The resplendent is the sovereign of the earth and Lord of men. His is the entire wealth that exists on the earth, and he gives riches to the worshipper. May He, glorified by us, enrich us.²
(Cf. Ṛv VII.27.3)
588. The gift of the resplendent Lord is superb and splendid. These bounteous gifts of glorious Lord are well reputed in the heaven and well spoken off amongst those people who generously give.³
(Cf. Av. VI.33.1)

589. O venerable Lord, loosen the bonds that hold me, loosen the bonds upper, middle and lower. We shall obey your eternal laws, faithfully follow your command and thereby avoid sin.⁴
(Cf. Rv I.24.15)
590. O elixir, effused, pure and filtered, may we ever, with you as our ally, win glory and copious wealth in battle; so may the sun, the ocean, our mother Eternity, the lord of rivers, heaven and earth as well enrich us.⁵
(Cf. Rv IX.97.58)
591. O Nature's bounty! may you provide strength to this one, the showerer and also to me for rendering good to every-one.⁶
592. O divine elixir, the possessor of wealth as you are, may you flow from all sides from your resplendence, for our venerability and for our humanitarian character.⁷
(Cf. S. 673; Rv IX.61.12)
593. With the aid of this (divine elixir) alone, may we procure all the wealth that belongs to men, and enjoy it not alone but distributing it judiciously among ourselves.⁸
(Cf. S. 674; Rv IX.61.11)

594. I, the Lord of food, am born much prior to other Nature's bounties. I am first born out of the immortal cosmic sacrifice, one who offers me gifts, verily, protects every one with generous heart. I, the Lord of sustaining food, consume that greedy person who alone tries to consume the entire food.⁹

Khaṇḍa II

Daśati 2

595. It is you who deposit white milk in the black and the red and in the cows with spotted skins.¹
(Cf. Rv VIII.93.13)
596. The associate of dawn, and the sun (i.e. the divine elixir) shines forth; it sprinkles the dew drops to nourish the worlds with food and provisions; by its super-intellect, it supports the entire intelligentsia, the elders, the beholders of men; it supports the germ of entire activity in the world.²
(Cf. S .877; Rv IX.83.3)
597. The resplendent Lord, the wielder of adamantine justice, is the coordinator of all elements. At His command, all cosmic energies are harnessed to the richly-decorated aura and they come speedily to our help.³
(Cf. S. 797; Rv I.7.2)

598. O invincible resplendent Lord, may you, with insuperable defences, protect us in the struggle of hard life.⁴
(Cf. S. 798; Rv I.7.4)
599. The most celebrated sage first comprehends and then reveals the meaning of the *rathantara* chants in the *anuṣṭup* meters, recite in favour of the suns so well known under the names *dhātṛ* (the sustainer), *savitṛ* (the impeller) and *viṣṇu* (the all-pervading).⁵
(Cf. Rv X.181.1)
600. May you, O sense of touch, with all your awareness come. This graceful sensitivity of sweet taste is offered to you. You are fond of visiting those houses, where you get it.⁶
(Cf. Rv II.41.2)
601. O bounteous Lord, there has been a time, when none existed prior to you, and you were born as if, for the destruction of the shrouding darkness. At that time, you spread out far and wide this earth and brought the heavens, the luminaries, into existence.⁷
(Cf. S. 1429; Rv VIII.89.5)

Khaṇḍa III**Daśati 3**

602. O Lord of creation, the upholder of the supreme position, please enhance in me the divine glory, enhance in me fame and popularity, and also enhance the water or sustenance necessary for cosmic sacrifice, just as in the celestial region the luminaries (are multiplied and strengthened).₁
(Cf. Av. VI.69.3)

603. O blissful Lord, may all sweet waters be treasured with you, and may powers, energies, and vanquishing vigour be united in you. For our immortality, may you provide us with heavenly spiritual nourishment.₂
(Cf. Rv I.91.18)

604. O blissful Lord, you have generated herbs, waters, and milch-kine; you have dispelled darkness with light, you have sustained and expanded the mid-regions.³
(Cf. Rv I.91.22)
605. We worship the adorable God, the one of fore-most position or of the first priority, the divine, the one who works through the eternal laws, and who feeds and sustains all that is divine and luminous.⁴
(Cf. Rv I.1.1)
606. They first have comprehended the name of the milch-cow (the divine speech). They found the mother's three sets of seven noblest terms (21 metres of the Vedas). Then they glorified the conscious dawns (divine light), and the purple dawn appeared with the radiance of the effulgent sun.⁵
(Cf. Rv IV.1.16)
607. Some waters collect together, other's join them. As rivers, they flow together to a common reservoir (ocean). The pure waters have gathered round the hydrodynamic power, pure and shining.⁶
(Cf. Rv II.35.3)
608. Here arrives the blessed maiden with a desire to save us from the scorching rays of sun. She is the giver of rest to the entire universe. May this night be source of peace and happiness to us.⁷

609. I commemorate promptly at the holy congregation the might of the all-pervading cosmic fire, all-knowing, the showerer, and the radiant; ever-fresh, pure, and graceful hymns flow from me for this universal leader, in the same way, as the herbal juice flows from the filter.⁸
(Cf. Ṛv VI.8.1)

610. May all the divine powers, and both heaven and earth and the fire-divine, the grandson of water, hear our songs; may we not utter such words as you may disregard. Let us, closely allied with you, rejoice in bliss.⁹
(Cf. Ṛv VI.52.14)

611. May my fame spread in regions from earth to heaven. May I be a recipient of reputation from men of learning and men of power. May I be renowned amongst the people of wealth. May I be never deprived of my glory. May I have good name amongst the members of assembly and may I be known for my eloquence.¹⁰

612. May I acclaim the valorous deeds of the resplendent soul (the lower self), which he has achieved; he has cloven the cloud of blind and dark impulses; and cast out the evil thoughts; he has broken a way for the torrents of wisdom through obstacles.¹¹
(Cf. Ṛv I.32.1)

613. I, the fire-divine, have since my first manifestation, been endowed with the knowledge of all that exists. The butter is my eye and the embrosia my mouth. I am the living breath of three-fold universe. The measurer of the firmament, and the exhaustless warmth. I am also the burnt oblation.¹²
(Cf. Rv III.26.7)

614. The graceful fire divine guards the lovely extensive summit of the moving earth; mighty, he guards the daily course of the sun. At the navel of the earth (i.e. between heaven and earth), he guards the seven-fold vital principles and sublime deeds of pious devotees.¹³
(Cf. Rv III.5.5)

Khanda IV

Daśati 4

615. O kindled fire-divine, your tongue — the flames — blazing within your mouth consumes the oblation. O fire divine, rich in wealth, may you enrich us with the milk of affluence, and provide us with your well known glory.¹

616. Charming and sweet is the Vasanta (Spring) season. Grīṣma or the summer season is also equally charming and sweet, and so is the Varṣā season or rains. Śarada or the autumn season is also charming and sweet. Hemanta or winter season and also Śiśira season of the extreme chilly cold are also equally charming and sweet.²

Season	Vedic Months	Months after constellations
Vasanta	Madhu-Mādhava	Caitra-Vaiśākha
Grīṣma	Śukra-Śuci	Jyestha-Āṣāḍha
Varṣā	Nabha-Nabhasya	Śrāvaṇa-Bhādrapada
Śarada	Iṣa-Ūrja	Aśvina-Kārttika
Hemanta	Saha-Sahasya	Mārgaśīrṣa-Pauṣa
Śiśira	Tapa-Tapasya	Māgha-Phālguna

617. Cosmic Man has thousands of heads, thousands of eyes, and thousands of feet. Enveloping this whole universe, He exceeds by ten finger-breadths all round.³ (Cf. Rv X.90.1)
618. Three-fourths of that Cosmic Man rises above the heaven. The one-fourth is still here on the earth. Then He starts spreading in all directions towards all that eats not.⁴ (Cf. Rv X.90.4)
619. Whatever all this is, whatever has been in the past and whatever is going to be in future, is, verily, the Cosmic Person. In His one-fourth (or one quarter) is the entire creation, and His three-fourth is void or the unoccupied space, eternal and celestial.⁵ (Cf. Rv X.90.2)

620. That much (as is the basis of the past and of the future) is *his particular glory*. But verily, the Cosmic Man is much greater than that (in all parameters). Whatever is born of food and beyond that of immortal eternity, He is the supreme master.⁶
(Cf. Rv X.9.3-2)
621. From that Cosmic Man, super-luminiscence is born and from super-luminiscence again the creative factor is born. Expanding, He exceeds the earth backward and forward both.⁷
(Cf. Rv X.90.5)
622. O regions of heaven and earth, I take both of you to be the right sustainer of all of us. You are extended to unmeasured dimensions all around us. May you, heaven and earth, give us protection against evils and sins, and be favourable to us.⁸
(Cf. Av. IV.26.1)
623. O Sun, the creation of the resplendent Lord, your ray-like moustaches are the suckers of water. Your centripetal and centrifugal forces (the two yoked horses) are used in establishing a equilibrium. Men of wisdom, with their divine words of praises invoke you.⁹
624. The glory and glamour of gold-like creation as well as the glory of kine, and the eternal truth of Divine Supreme, — may all of us be blessed with them.¹⁰

625. O resplendent Lord, the possessor of immense glory, may you give us that endurance and valour, of which you are a supreme possessor. May we for our selfless public services get from you wealth and sufficient strength and may we succeed in defeating our enemy in our fights against them.¹¹
626. O cows (or divine speech), you are the possessor of all the forms; you yield us milk morning and evening; you are impregnated by bulls or showerers of bliss. You are loved by calves. May you grow more and more prosperous. This region of extensive lengths and breadths, and the waters be favourable to us. May this life of ours be a blessing.¹²

Khanda V

Daśati 5

627. O adorable Lord, you support our lives; you send us fuel and food. May you drive away — far from us — the evil instincts.¹
(Cf. S. 1464; 1518; Rv IX.66.19)

628. Let the radiant sun abundantly draw sweet herbal juices, bestowing unbroken life upon the house-holders, the institutors of sacrifices. Impelled by the wind, the sun protects his people of his own accord, nourishes them and shines over many a land.
(Cf. S. 1453; Rv X.170.1)
629. Yonder has arisen, above the horizon, with wonderful divine effulgence the Eye of our light, life and energy. He, that Eye, the Sun, has filled the celestial region, the earth and the interspace with his glory. The Sun is the soul of all that moves or is stationary.³
(Cf. Rv I.115.1)
630. The earth moves (on her axis) round and round in the space (with the sun stationed in the centre). The earth is the mother, the heaven our father. She moves around the sun in space, carrying waters on her front.⁴
(Cf. S. 1376; Rv X.189.1)
631. The brilliant radiance of the sun penetrates internally in the cosmic body, drawing the air down, after having taken it up; like the in-breath and out-breath (in a living body). The sun illumines the entire celestial space.⁵
(Cf. S. 1377; Rv X.189.2)
632. Praises in divine words are showered upon this divine bird — the sun. He rules supreme through thirty stations (30 ghatikās) of the day and night.⁶
(Cf. S. 1378; Rv X.189.3)

633. In his supreme transcendental glow, all other transient lights fade away, like thieves.⁷
(Cf. Rv I.50.2)
634. His illuminating rays, shining like blazing fires, are seen afar, refulgent over the world of men.⁸
(Cf. Rv I.50.3)
635. O self-radiant God, you are the supreme light that outstrips all in speed, and it is your spiritual radiance that awakens each one of us, and shines through the entire firmament.⁹
(Cf. Rv I.50.4)
636. O God, you rise above to vitalize the physical forces, and you go deep into the inner realm to shine through the hearts of mankind. You command all the regions of the celestial and spiritual world.¹⁰
(Cf. Rv I.50.5)
637. It is your divine light that purifies our soul, and keeps us away from evil thoughts and malicious actions.¹¹
(Cf. Rv I.50.6)
638. It is your divine light that discriminates between light and darkness for the benefit of all creatures that have birth.¹²
(Cf. Rv I.50.7)

639. The self-radiant one operates through these harnessed sevens (five organs of senses and mind and intellect on the spiritual plane), — never failing and ever purifying, and thus safely draws the chariot of inner cosmos.¹³
(Cf. Ṛv I.50.9)
640. O, the one of refulgent hairs (self-radiant), through your divine spectrum (of seven horses) harnessed to your chariot, you guide all men.¹⁴
(Cf. Ṛv I.50.8)

Here ends Khanda V of Adhyāya VI
HERE ENDS ĀRANYA KĀṆḌA (PARVA)
OR
ENDS HERE THE ĀRNAYĀRCIKA

641. O affluent Lord, you know everything; you know the place and direction, where the devotee or he house-holder aspires to go. Please direct him towards that end. O eternal Lord of our intellects; O possessor of immense wealth!¹
642. Pleased with these prayers, kindly award prosperity and other blessings. You are very much like the sun in glory and omnipresence. O Supreme embodiment of conscientiousness, give me sufficient awareness (to avoid evils), O Lord of resplendence; please give us glory and food.²

643. O Lord, you verily, have a great potential of accomplishment. O, the holder of adamantine justice, may you be pleased to give us wealth and capacity to work. O Lord, with supreme force and strength, O Lord of justice, may we please you and get favours from you. Please come to us, drink the immortal elixir and be exhilarated.³
644. O Lord of defence forces, be pleased to have us under your defence; may we acquire wealth, vigour and prosperity. O Lord of supreme authority and the possessor of adamantine weapons, you are amenable to our requests and prayers, you are exemplary among brave heroes.⁴
645. You, O Lord, are well known for your affluent awards. You illumine like the sun. Lead us safe across all quarters. You are ever available to us for help. We offer prayers to you, our resplendent Lord.⁵
646. You are the potentiality source for securing supremacy everywhere. We invoke you for our protection; you are the one who is never defeated or vanquished, and is always a victor; may He, our Lord, over-ruling all our enemies, lead us to success and favours. He is the protector of selfless acts and service, the divine speech (metres), and the eternal law of supreme significance.⁶
647. We, the devotees, invoke the Lord of resplendence for the sake of wealth and affluence; our Lord is never defeated and is ever a victor, may He crush evil and evil doer both.⁷

648. O Lord, the possessor of adamantine weapons, we are your devotee from the very early times, may we have the divine enlightenment from your rays of wisdom — an enlightenment which is so exhilarating. Please take us over in your direct favours.⁸

O mighty one, your favours and privileges are so well evoked, you have the Supreme potential to work and accomplish; you are our sole master and guardian.

Verily, I would be pleased to renunciate the new worldly pleasures.

649. May we, the renouncers, together have a dialogue among us.

May we talk about the Supreme Self, who is wise, everybody's friend, and an abode of divine bliss; the only one, without a second, who moves singly in all the heavenly bodies. (Let us talk about Him and be wise).⁹

650. This verse includes the final five aphorisms known as the *PURĪṢA PĀDA*.

- (i) This and thus for you alone,
- (ii) O Agni, the adorable Lord, thus for you also,
- (iii) O Indra, the resplendent Lord, thus for you too,
- (iv) O Pūṣan, Lord of sustenance, thus for you too,
- (v) O devāḥ, O all Bounties, thus for you also.¹⁰

HERE ENDS MAHĀNĀMNYĀRCIKA.